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# Zion's Herald

Christian Advocate

VOLUME LXVI.

BOSTON, WEDNESDAY, OCTOBER 17, 1888.

NUMBER 42.

## A CHAPTER OF HISTORY.

Ever since the writer was informed of the real purpose and work of the Wesleyan Association and its connection with ZION'S HERALD, he has cherished a most tender and practical interest in both. Never has he told the secret, but tender and loyal response has been awoken. It has been a matter of surprise, often, that here in New England, Methodism should know so little of this its best benefit.

To supply to all our readers a brief but accurate history of what so much concerns them, we abridge the record as written by one of the honored trustees of the Association:

The old ZION'S HERALD, commenced in January, 1821, after various changes of proprietorship, had been sold in 1823 to the Book Concern at New York, and consolidated with the Christian Advocate and Evangelist. After enjoying its advantages for five years, it was abandoned in less than a year.

In October, 1829, another paper, the New England Herald, was started by Rev. Aaron Lummus. This latter also had a feeble existence, and failed to meet the wants of our people. Some of our eminent wise and good ministers of that time, stationed in and about Boston — such as Elijah Hedding, John Lindsay, Timothy Merritt, and Isaac Bonney — were especially eight different editors since we have published it; but, amid all these changes of editors and of the membership of the Association, the HERALD has kept steadily on its course — loyal to God, to the truth, to freedom, and to the church, and ever consistent with itself.

The present year the Wesleyan Association resumed the payment of dividends, and something more than \$2,600 was divided among the six New England Conferences for the "worn-out preachers and their families." Is there a grander beneficence in our Methodism than this? Every subscriber to the HERALD becomes thereby a participant in the benevolent enterprises. It has been a weekly medium of correspondence and a bond of sympathy between our scattered New England Methodists, until they have become a notably homogeneous people. It has had eight different editors since we have published it; but, amid all these changes of editors and of the membership of the Association, the HERALD has kept steadily on its course — loyal to God, to the truth, to freedom, and to the church, and ever consistent with itself.

The "Boston Wesleyan Association" was duly organized May 16, 1831. It was to be composed of twenty persons, all of whom were to be members of the Methodist Episcopal Church. The purposes of the Association were duly set forth in the preamble to its constitution as follows:

Deming it of the highest importance that a weekly religious paper should be published in New England, dedicated to the cause of Methodism. Our object is to disseminate a knowledge of its doctrines and practices, to be the vehicle of religious intelligence and instruction, and to be a means of religious funds for the support of Methodist missions; and in order to establish such a paper, and conduct it on a plan which will enable us to interest the public in its circulation, and subserve the interests of our church, and to promote the Redeemer's cause and kingdom in the earth, this Association of Methodists has been formed."

The Association, immediately on its organization, in conjunction with a committee of the New England Conference, entered into negotiations with Mr. Lummus, before referred to, for the purchase of his paper. This object was accomplished, and the transfer made in July, 1831; and the New England Christian Herald was thenceforward published by the Association until 1833, when the title was changed to the old name of ZION'S HERALD. With the small number of subscribers obtained from Mr. Lummus the Association began its work. As in most newspaper enterprises, the patronage at first was quite inadequate to pay expenses; but the encouragement and progress were such as to justify hope and persistence. And yet, with all the efforts of the Publishing Association and friends outside, it took about twenty years to pay off the debt, and put the concern on a paying basis. Then we began gradually to accumulate a surplus, and to make small dividends to the patronizing Conference.

During this early period the Association was obliged by its want of means to submit to poor accommodations and many inconveniences. Not owning its own building, frequent removals were necessary, and the HERALD publication office and printing office could not always be brought under the same roof. Meanwhile Methodism had been rapidly increasing in numbers and resources. The New England Methodist Book Depository needed larger and better quarters; the preachers had no proper accommodations for their weekly meetings; neither had the several social and benevolent societies connected with our church central and suitable places in which to hold general business meetings; in fine, it was felt that we greatly needed a permanent denominational headquarters. It was also seen that our Association was just the body to undertake such an enterprise; and accordingly a committee was appointed to ascertain if a suitable building could be purchased for the purposes of the Association.

To meet this new and heavy responsibility, it was necessary to carefully husband all our resources, and to suspend for the time being the usual dividends to the Conference. In 1861, in order to give greater permanence and security to the Association and its benevolent objects, an act of incorporation was obtained from the Massachusetts Legislature. This act specifies that "all profits which shall accrue from said business, over and above the capital sum necessary for conducting the same, the said corporation shall annually divide and appropriate among the several Annual Conferences of the Methodist Episcopal Church in New England, for the benefit of the superannuated and necessitous ministers of the same, their wives, widows, and orphans, in such proportion as said corporation shall deem equitable."

It will thus be seen, that, both by the original constitution and the act of incorporation, these dividends are secured absolutely to the Conferences, and that any attempted diversion of them to any other purpose could at once be arrested by injunction of the courts. And it should also be noted that the members of the Association themselves draw no dividends or compensation from the concern. They simply hold the property, and manage the business in trust for the church. If by death, removal, or otherwise, any cease to be members, neither they nor their administrators can withdraw any of its funds.

No available funding for our contemplated building appeared until 1859, when the "Bromfield House" was offered for sale. This was a central location, next adjoining the historic old Bromfield Street Methodist Episcopal Church. The price was reasonable, and the estate was purchased. The building, however, was not adapted to our purposes; and it was determined to remove it, and construct in its place one that should fully meet our own wants, and at the same time, by rental of such portions as we did not need, be an additional source of income to the concern. This elegant and substantial edifice was completed and opened for its various uses in October, 1870. It is worthy of note, that notwithstanding its dissolution, and its property, amounting to over \$1,000,000, has been confiscated by the government. Numbers of them are still in hiding, and cannot emerge without suffering the penalty of broken law. All this is hard; but, on the other hand, a body claiming to be religious and practicing infamous crimes against the social order, and claiming an authority independent of the State, must expect the sternest kind of repressive treatment.

Much valuable adjunct work is being done by the Navy department, particularly which

comes under the direction of the Hydrographic Office. Under Commander Bartlett this Office reached a high development, and its monthly charts, showing prevailing winds and currents, and locating wrecks when last seen, proved very serviceable to commercial navigators. Recently a young officer who has had charge of Marine Meteorology in this Office — Lieut. G. L. Dyer — has been sent to the West Indies to study the hurricanes or cyclones which have their origin in that region and sweep up our coast carrying disaster in their track. The law of these storms is generally understood, but there are many unsettled questions concerning them. Probably the famous meteorologist, Padre Benito Vales, knows as much about these circular storms as any one, and Mr. Dyer will consult with him.

Dr. Morell Mackenzie handles without gloves the German physicians and their professional treatment, in his book, just published, on the case of the late Emperor Frederick. He claims that, though denied permission to use certain data allowed to his antagonists, he was not deceived as to the real condition of his royal patient. He commends the skill of Dr. Bergmann in performing the operation of tracheotomy, but insists that the canula inserted by him was too large and of bad shape, causing disturbance and exhaustion. It is Dr. Bergmann, however, with whom the English practitioner deals most severely. He brings the grave charges against him of mistaken diagnosis and fatal malpractice. He declares that the Emperor's "death blow" was given on April 12, "when a false passage made by Dr. Bergmann's tube caused extensive suppuration around the trachea, which steadily drained away the Emperor's remaining strength, and shortened his life at least ten months." When such mighty doctors disagree, we do not know where to look for a competent umpire; but American sympathy will probably side with him in whom the late Emperor himself placed chief dependence — Sir Morell Mackenzie.

The uprising of the natives along the coast of Zanzibar, and the peremptory orders to four German frigates to proceed to that region without delay, call fresh attention to the fact that the Sultan's recent concessions of territory to European nations are not relished by the tribes concerned, and that the despotic way in which the Germans especially have undertaken to enforce their authority, is arousing a resentment which will not easily be assuaged. The German grant lies south of that of England, and is about twice as large. It is ruled by an incorporated company, whose officials, scattered along the coast, have shown such indifference to native feeling and prejudice, and have been so domineering, as to provoke several collisions. So fierce is the indignation of the people, that all the coast guards and German residents have been recalled, as a matter of precaution, from the mainland to Zanzibar, and the German men-of-war are busy transpor-

tating these garrisons and merchants to the Sultan's capital. The Germans have only themselves to thank for this state of things, for at Tanga and Pangani, and Bagomoya and half a dozen other places their conduct was so intolerable as to make them responsible for the revolt and bloodshed which followed. They will easily recover control on the arrival of reinforcements, and will exact indemnity for the plantations and other property destroyed; possibly, too, after such a lesson, they will behave like settlers rather than conquerors — but that is almost too much to expect.

The British men-of-war — one of them, at least, the "Osprey" — is engaged in better business than maltreating African savages. Cruising within and near the Strait of Bab-el-Mandeb, she keeps a watchful eye on small craft leaving the east coast of the Red Sea, for this is a favorite region for the Arab slave-traders to transport their human cargoes to Arabia. Lately she succeeded in intercepting and capturing, after a sharp fight, three dhows, having on board 204 slaves. Pity there were not ten to one of such ships stationed at sufficient intervals to patrol the entire coast, and render impossible this horrible traffic in flesh and blood!

Confidence is still expressed in Stanley's safety by such competent judges as M. de Brazza and Sir Samuel Baker. The former believes that Stanley is quietly but effectually pursuing his scheme of conciliating the natives, and arranging for the final presentation of the whole subject to the public, through the London Times, that "the first wedge through new ground in Africa is hard to drive." This "wedge" of untried country between the Aruwihini and Wadelai measures 500 miles. He also reminds the public that he himself was cut off from all communication, even with Khartoum, for two years and five months while commanding the Khedive's expedition for the suppression of the slave trade in the White Nile basin, and reported dead. Such statements as these from such authorities are reassuring.

There seems to be no serious intention on the part of the Mormons as a body to abandon Utah and expatriate themselves. Some experimental colonies have been started in the State of Chihuahua, Mexico, but though the tract of land taken up there comprises 60,000 acres, the total number of settlers does not exceed 600, and emigration thitherward has practically ceased. Other colonies have located in India, but the colonists have been warned that to practice polygamy would class them as outlaws. Meantime the "Saints" are finding life hard for them at home. Statehood is denied them until they utterly renounce their peculiar institution, and until the national Constitution is so amended as to forbid it. Their church corporation has been dissolved, and its property, amounting to over \$1,000,000, has been confiscated by the government. Numbers of them are still in hiding, and cannot emerge without suffering the penalty of broken law. All this is hard; but, on the other hand, a body claiming to be religious and practicing infamous crimes against the social order, and claiming an authority independent of the State, must expect the sternest kind of repressive treatment.

But I have been learning all of these years, and possibly it may not be out of place for me to tell how I have learned.

The scope and meaning of my ministry; the gospel of deep spirituality and entire consecration, carrying with it everything of hope

of reparation from the ministry in the shape of place, reputation and applause; the courage of convictions; the critical study of human nature; the making of one's self in the pulpit; a voice of God's truth only; honest study and thought in preparation of substance and arrangement, and an entire abandon of mind and heart and person in delivery, were topics

discussed with me in personal and friendly conversation in his library and orchard and grapevines by that greatest teacher of young men our land has yet produced — Dr. H. P. Torsey, the Thomas Arnold of Kent's Hill, Maine. I am conscious of not having made the best use of those high opportunities, but did receive inspirational impressions in those talks that have been of great value to me.

No man without convictions can long succeed. He will tire — honor will seem trivial, the salary however large "won't pay," and he will drop out of the ministry even while he remains in it. He will give up its hard, earnest thinking, study and work. He will become an hireling. A deep, godly sense of the many dignity of his office and its inestimable importance to the world, must ring the bell that calls him to his study, and a spiritual belief in the judgment end of his work must assign the daily tasks and lessons after the school days are over.

Upon entering the active ministry, I continued my studies over quite an extensive field of subjects, not limiting myself to our theology and ecclesiastical forms. Deeming it important to know more thoroughly than one can learn from the brief outlines of the schools what the world had been thinking about and doing for six thousand years, I sought those histories, sacred and profane, which most reliably and faithfully tell the story. This also necessitated the study of philosophy and science and literature; not shunning authors because of their religious and moral bias. For instance, finding much to fortify my faith by recognizing the adequate causes which they seem to have persistently missed in works like Buckle's false theory of civilization, and those modern teachers of evolutionary science of whom our younger preachers can make better use than to attack them with pulpit logic and declamation *furoioso*. In theology, studying our own masters from Wesley to Prof. Miley; in Biblical criticism, seeking a quite liberal list of commentators and specialists, not fearing ultra-Calvinism or liberalism, but finding their golden mean in Methodism. In biography, for spiritual stimulus, deriving great profit from the lives of the worthies of our own church history, taking, however, with a grain of salt the atrabilious and the ultratropical. In secular biography, discovering a rich mine in Trevelyan's Macaulay, Bowes-Johnson, and Lockhart's Scott, covering a wide range of English literature and human nature — summit peaks upon which every minister would do well to pitch at least a holiday.

Cutting and Carving Bones

was an occupation in which many displayed commendable dexterity. There were produced napkin rings, finger-rings, ear-rings, miniature books, brooches, boxes and crosses in great variety and beauty. Our utensils for this handicraft were mainly dull jack-knives. We also invented saws — for which, however, we never applied for patents — as follows: Take a thin blade and strike its edge transversely with a heavier knife, and you secure a serrated instrument. Take your piece of bone and rub its side against a wet brick. This gives you a level surface. Now mark with a pencil your star or heart, or whatever you wish to make. Then saw away as long as you please (always remembering that the hardest thing a man ever did, is to do nothing), until the needless parts are removed. Your jack-knife will do the rest, except the polishing, which is done by rubbing the parts on the floor. Bolling the bone in a cup of water will make it nearly as white as ivory. Many days, and even weeks, were whiled pleasantly away in the production of these relics.

But this exercise was not sufficiently exciting to meet all our wants.

Chess and Checkers

secured many votaries. In one instance, at least, the board was cut with much pain taking in the solid oak, and the pieces were handsomely carved with a jack-knife. Captain Wilson was the champion at chess. He could beat — at least it was so reported — any one else in Libby with his back to the board, his moves being made, as he ordered them, by a third party.

I now turn to the files of

The Libby Chronicle

for further light upon our pastimes: "A ramble of an evening through the various rooms of Libby will amply repay the effort. In one of the rooms we meet a procession which represents, a logical order of topics from Sabbath to Sabbath, without regard to taste or mood, doesn't do. If one keeps broad and fresh and progressive, he hits the people best and in greatest numbers with what hits him.

After the text — a thorough, careful study of its doctrinal teaching by all possible aids.

The subject must outline clearly and rapidly.

If bog banks hang over the landscape, except

in cases of argumentative discussion, which clear up only after patient thought, I leave the text for another time. In pastoral preaching to the hearts of the flock, the subject must resolve itself into some natural order easily

and quickly.

It must be kept unembarrassed by homiletics.

It is helpful to study homiletics in the schools, and then forget them in practical preaching. Let them be an unconscious cerebration. The way truth strikes the preacher is the way it will most deeply impress the people.

If he try to turn it around and make it scholastic and cut it into homiletic sections, he will dissect the bird, but he will spoil its plumage and destroy its song.

The tired and troubled people do not want comparative anatomy. They want the living

song and beauty of the Gospel. Just as the bird flutters out of the text and sings to the preacher, let it perch upon the pulpit and sing next Sunday. Don't imagine that

## Miscellaneous.

## WHY IS THE MISSION OF CHRISTIANITY SO LONG DELAYED?

BY REV. GEO. D. LINDSAY.

(The following paper was read at the Bangor Ministerial Association, and appears in ZION'S HERALD at the request of the Association.)

**T**HIS is a question of grave importance, one which calls for serious investigation by the followers of Jesus Christ. It is to be presumed that our Lord intended and desired His command regarding universal discipleship to be obeyed, and is profoundly interested in all efforts tending in that direction. It is to be presumed that, on His part, all that can be, has been done towards securing that end; and that to-day He looks down upon His church and notes with approval or disapproval her forceful or indolent efforts towards the accomplishment of the work so devoutly wished for.

Hindrances, then, there must be somewhere, and I suppose the object of this topic is to find them out, and, if possible, remove them. I think we can come near the cause of the tardy progress of the Redeemer's kingdom by dwelling upon three points: —

## Worldly Living.

Christian influence is a potent factor in the extension of the Messiah's reign. Christ's test of Christian character is immutable: "By their fruits ye shall know them." Many there are who read no Bible but the lives of professed believers; hence the necessity that all who name the name of Jesus should not only depart from all iniquity, but should be "living epistles known and read of all men."

That sublime sum in addition which Peter gave to those who had obtained like precious faith with himself, he strikes the key-note of Christian fruitfulness. "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity, for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful."

It was not the design of Christ that His people should retire from the world in order to be more holy and devoted; but that they should live in the world, and yet not be of it. His prayer was that they might be kept from the evil which was in the world. How distinct and unmistakable are his utterances on those points which serve as lines of demarcation between His people and the world. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Here we find Jesus chiseling and moulding and fashioning the material out of which He was to make the human basis, so to speak, of His earthly kingdom, and we notice the great care He took in the inculcation of sound religious principles. He well knew that development and progress would be in exact ratio with separateness from the customs and maxims of the world. We must conclude that there was a profound yearning in His heart for the speedy accomplishment of the world's evangelization. He was about to lay down His life for the world, that that world thrown out of its natural orbit by sin might be brought into harmony with right and God; and if worldly living, or trimming between the world and God, would have been sufficient to accomplish the work, the lines would not have been drawn so strictly.

Now, the question under consideration is, by its very nature, lifted out of the region of denominationalism, so that in our treatment of it we shall include all professing Christians. Who, then, in studying the words and works of Jesus, and looking over the Christian Church as it presents itself to us to-day, could conclude that the real closely resembled the ideal church which our Saviour desired to establish? While it is true that in most of the churches there are those who aim at the attainment of a symmetrical Christian life, how great a proportion allow themselves to be dominated by worldly opinions and strive after worldly instead of spiritual advancement!

It is said that the prayer-meeting is the pulse of the church. Going upon that hypothesis, would not a careful observer conclude, from the weakness of the pulse, that there was impaired action of the heart? I would like to have correct statistics regarding the relation prayer-meeting attendance bears to the roll of membership. I think the attendance would not average more than one fourth. The excuses offered are often such as to make those who offer them ashamed. Social claims are attended to. Entertainments are seldom slighted, while pressure of business is a convenient mantle often made use of to cover spiritual chilliness. How few dare meet God face to face with the excuses given to men? No excuse is valid that cannot be whispered into His ear. Has it not been the experience of every pastor that in times of commercial depression retrenchment began at the house of God?

How many churches can be counted in the East Maine Conference whose pews are surrendered at the commencement of the vacation season, and the current expenses are left to go on a vacation as well as the recent holders? If you have none such, happy are ye, for I have known such elsewhere. How many church members to-day come up to the standard of the Scribes and Pharisees in point of liberality, giving a tenth of all their income to the support of God's cause? If we could get our people to do that, we would soon be ashamed to be heard talking about the million-dollar line, and would not only talk about it, but would give three or four millions. Let us look at some figures: Take an average church membership which, we shall say, amounts to 200 members. Now it is not placing the mark very high to say that the average earnings will amount to \$100 a year. Some, of course, do not earn as much, many earn more. Here, then, you have \$80,000, one-tenth of which belongs to God. That means \$8,000. But some one objects, and says many of our members are women, a large proportion young girls, etc. Well, we grant that. Let us cut the sum in two. We now have a membership of 200, with an average income of \$200 a year — \$40,000. One-tenth of this is \$4,000. Now we are prepared to pay the pastor a salary of \$1,500. For music, sexton and gas, we have \$500. For deposit in savings bank for antici-

pated repairs, etc., \$500. For the various benevolent enterprises of the church, \$1,500. Then one million for missions would rise to at least three or four millions, and all the other interests which are of priceless value to the advancement of the cause of the Redeemer, would have a proportionate increase. By this plan pastors on small charges would receive such compensation for services rendered as to inspire them with courage. There would be no need of constant begging for improving and repairing churches, the amount appropriated for such purpose being ample to meet all the necessities. No man could find fault with the man who was called upon to give; the man with a small income giving in proportion to that income, the man with a large income doing likewise.

The giving of the tenth with the heart and service and prayers of God's host, would not only hasten the accomplishment of the mission of Christianity, but, I believe in my innocent soul, it would tend to the temporal enrichment of our people as well. The energies of the church are crippled through penitence. Macedonians voice their desire for Christ and His Gospel by opening doors long shut to Christian work and influence, by attention to the truth proclaimed, by co-operation in plans proposed by missionaries for their spiritual emancipation, and often by the direct request for instruction in the things which they know not, but do not understand.

The church pays its doctors' bills, and grocers' bills, and dress bills, and pleasure bills, and tobacco bills, and pays just as little as it can consistent with decency on its benevolent bills. A pastor told me once that he gave \$50 to help bring up the benevolent collections of his church. There is little or no recognition of our indebtedness to God.

Now, is there not a deep, broad, underlying cause for this lack of self-denial, spirituality and liberality? I believe there is, and I believe that cause consists in the second point which I shall make in my treatment of this topic: —

## Lax Faith.

We believe that the faith once delivered to the saints was that there was salvation only in Christ; that to live in neglect of Him was practical rejection of Him; that nothing less than receiving Him was believing in Him; and that belief in Him was to be manifested by exhibiting His spirit and gladly obeying Him; that those who did not so receive Him, were lost, and lost forever. Now in so many words we don't deny this faith, but is it a practical, operative faith in the church to-day? Where are the tears of the saints that so many are living without God and without hope in the world? Where is the anxiety even of parents for the salvation of their children? Did those parents believe that a yawning hell threatened their offspring, would not more pillows be moist than the one Jeremiah slept upon? Would not the absorbing thought be, first of all and above all, the conversion of the household? Would not the awful thought come into our minds in meeting men and women, whether they were children of God or children of wrath and hell; whether they were candidates for crowns, or for the blackness and darkness of eternal despair? Were we to visit the asylum for the insane in Augusta, and see the unfortunate there in driveling idiocy and full of murderous intent, or raging with suicidal propensity for weeks or months, the sights there seen would repeat themselves in the busy hours of labor, and would disturb the repose of sleep. But what fairness is there in the comparison? Death will bring release to the reeling brain; a few years from now, and every inmate of that benevolent institution will be slumbering in the grave. But your fellow-workmen, your neighbors, your friends, the members of your families who neglect this great salvation, are to perish forever. Do you act up to this belief? Is there not a delusive hope indulged in that in some way, you do not know how, God will bring about the salvation of these persons, that prior to death they will find Him whom they do not desire in health and strength? Or is it possible that the reality of the sinner's sad condition is not overdriven in your estimation, and that the danger is not quite as great as is represented? In fine, is there not creeping into the church a loose kind of faith which is sapping the foundations of earnestness and effort? Has God's goodness not been so elevated as to obscure to some extent His justice and righteousness?

Is not this the reason why moral risks are run when by doing so children can be socially benefited? Institutions of learning are patronized where loose theological principles prevail, because it is a little more respectable to be graduated from some places than from others. Changes in church relationships are less difficult to an easy-going, loose faith than they were to the rigid faith of days gone by. To brush clothes with some one else who has more money, even though he have less sense, and certainly less religion than those from whom we go out, is considered quite a sufficient reason with many in the present day. How it dulls the edge of a missionary appeal when a man is balancing in his mind whether, if the heathen are to be saved, if they live up to the light they have, it is not better to avoid increasing the light, lest increase of responsibility shall be the result; whether, in fact, you are not running the risk of securing their damnation by your offer of salvation. Is there not much looseness of faith on this question, and is it explained as it should be?

I have not time to touch on points which demand attention — the unwarrantable substitution of talk for work, and good wishing and praying for giving and paying, etc. Suffice it to say, that I believe the mission of Christianity is delayed through a lax faith on the part of God's people.

My third and last point is, that I believe that the mission of Christianity is delayed through Popular Preaching.

I am a strong believer in the influence of the pulpit upon the pew. I believe it is possible for the minister to leave his impress for good or evil upon those to whom he ministers; but I am also positive that the few exercises of power over the pulpit. I do not forget that Paul urged Timothy to press home the truth when he could because the time was coming when the people would not endure sound doctrine, but would demand the kind of preaching they liked. As it was in the beginning, is now, and I presume ever shall be. The demand now is popular preaching, and men are to be found who will supply the demand. What a vacancy would be caused in some churches by the preaching of Jonathan Edwards, Lyman Beecher, or John Wesley! But that's just the kind of preaching that we need everywhere to-day.

There are pulpits in our land where the men who represent God, or rather misrepresent Him, would blush to read that sentence of Holy Writ in a detached condition: "The wicked shall be turned into hell with all the nations that forget God." Rev. M. J. Savage has said, "I know that the Bible says, 'Our God is a consuming fire,' but I don't believe it." Many popular preachers in the present day think as Mr. Savage thinks, but for prudential reasons don't say as Mr. Savage says. I presume by and by we shall be obliged to adopt the Revised Version and say demon for devil — not that we may be more correct, but less offensive. How many pulpits have in this land where the ministers dare preach the old-fashioned Methodists were taught regarding sinful amusements? I said this was not a denominational topic, and I am not making it such. There is not a church, thank God, on this green earth less trammelled in her ministry than ours! When our people of us, we are sent somewhere else, and we don't have to send ourselves; but Methodism does not include all Christian churches. I have an intimate friend in another communion who dare not touch a leading question regarding morals until he feels the pulse of his deacons on the matter. He quietly moves along gospel lines, not leading, but being led. That old story is familiar to you all, of the new minister who when he went to his charge was approached by a member as to his particular style of preaching. After listening to suggestions, the minister made some inquiries as to the topics which would be popular. Adultery, lying, profanity, Sabbath desecration, intemperance, were mentioned, and all objected to as likely to be personal. "What, then, shall I preach about?" said the bewildered man. "Let me see," said his instructor; "You may preach against the Jews just as much as you please; they have no friends here." I think from the topics which I see announced in some Sunday notices, that it would be better for some preachers to preach against the Chinese, as they have few friends except Mrs. Baldwin.

I do not believe in personalities in the pulpit. I think if there is a place in all the world where a man needs to prove himself to be a gentleman, that place is God's sacred desk; but wherever sin is, it should be assailed, whether men will hear or whether they will forbear. Whether they are made glad or mad, the truth, the whole truth, and nothing but the truth, and that kind of truth most needed and most important, ought to be preached. The muddling of people's minds with new theology twaddle, and soft sayings of a spiritually soporific flavor, is not the way to hasten the millennium.

When from every pulpit shall come forth the truth as it is in Jesus, and when the honor of God, the glory of Christ, the salvation of souls, the building up of believers in their most holy faith; and when the teaching that shall tend to the development of Christian character and true perfection in Christ shall be the sole aim of the Christian ministry, instead of pandering to men having itching ears, or vicious habits, or depraved hearts, because they have long pocket-books or church influence, then shall we see the dawn of the coming day of the Son of Man in its unclouded glory.

"Believe and trust. Through stars and suns, Through all occasions and events, His wise paternal purpose runs; The darkness of His provide is starlit with benign intents."

O joy supreme! I know the Voice Like none beside, on earth or sea; Yes, more of Heaven in me, rejoice, By this that He rewards me of me, I know what God himself must be.

No, picture to my all I call, I shape no image in my prayer; Only know in Him is all, Of life, light, beauty, everywhere, Eternal goodness, here and there!

I know He is, and what He is, Whose one great purpose is the good Of all. I rest my soul in His Immortal love and Fatherhood; And trust Him, as His children should.

— John G. Whittier.

## CINCINNATI LETTER.

BY ALICE M. HOUSE.

SEPTEMBER, the month of our Annual Conference, is the beginning of the year for Cincinnati Methodists. It is our ecclesiastical January then, and a good time for a double glance at our past and present.

The Ohio delegation got all it asked for at the hands of the General Conference, but the election of Dr. Joyce to the bishopric seemed a special favor to Cincinnatians. It was a favor coming to us, however, at the price of a great loss, for Dr. Joyce was a tireless general and made Methodism tell on the city in a way that few men have even attempted to do. He was the originator of every union religious move and of many of the meetings that have been forced by their size to Music Hall. Dr. Hays, of the Presbyterian Church, said in an address at a reception tendered Bishop Joyce soon after his election, that it was surprising to him that he was willing to give up Cincinnati and St. Paul's Church for a town like Chattanooga and a bishopric.

Bishop Joyce's first episcopal tour was very successful, two Conferences closing in revivals with many conversions. His family are still with us, to go to Chattanooga late in the fall.

One of the pleasant events of the summer was the advent of Dr. Brodbeck among us, and the people at his old charge were greatly delighted by his presence. Make a note of this, if you will, and give him leave of absence again. There are rumors afloat, by the way, that the West only regards Dr. Brodbeck as a loan to the East, and intends when the time comes to pull the strings to bring him back again. And does not the distance between us seem less as you see Rev. Louis Albert Banks with you again? We see by the HERALD that he followed up a sermon at Trinity here with one at St. John's, Boston, the fortnight after. As a matter of miles could not prevent his transfer, we can only wish a matter of years had delayed it. Mr. Banks brought novel methods as well as talent and enthusiasm to his work, and his winter's campaign resulted in two hundred and fifty accessions to his church. He showed a peculiar power for reaching the masses, and if you can send us any one else with like ability, we will gladly take him, if only for a year.

There was heated discussion during the summer on the subject of "open gates," and it was not discussion in the abstract, for the

gates of Loveland, the Cincinnati campgrounds, wereajar. The experiment of open gates, after a thorough trial, had not proved satisfactory, and for the last two years the gates were closed, the fence suffering no visible loss of pickets. The Conference had commended closing them, but the jurisdiction in the matter lay in a board of directors. A majority of one deciding this year in favor of open gates, the leading ministers were congenitally absent.

Loveland has a picturesque location on the Little Miami River, and has registered a large attendance in the past. It is really the only religious resort in this region, and for this reason alone any drawback to its prosperity is to be regretted. Take a steamer for any of the advertised resorts about the city, and you will find yourself rapidly drifting down stream to land where side shows, rope-walking and dancing are the attractions of Sunday and week days alike.

A great deal of interest was naturally taken during the summer in the new time-limit, as the Fall Conference was to be the first to decide its practical effect. Many thought it would result in a shorter average term, but speculation has now given way to facts that tell in black and white before us. Dr. Gillie, of Union Chapel, Covington, Ky., was invited in the summer to return for the fourth year, and consented to do so; but our Conference has closed, and all the preachers who had dismissed their three years, with two or three exceptions, have made a change. This might look as if we had been living in the spirit and not under the bondage of the old law; but next year may be time enough to tell. Among the reasons for its falling almost as dead letter at this Conference, might be this: Both the people and preachers who started together three years ago, have been expecting a change at the end of this year, and when even a good man is expected to leave, it is time for him to go.

There were four Bishops present — Bishops Warren, Joyce, Taylor and Thoburn — and if every man did not get a good appointment, it was not from any lack of episcopal supervision. Bishop Warren presided, and his sermon on Sunday, from the last eight verses of the third chapter of Ephesians, was both a mosaic and a masterpiece.

Bishop Taylor held his audience for two hours with his story of Africa, and it may be safely said that in whatever light the preachers regard their other episcopal superiors, they look on him as the greatest of modern heroes.

Bishop Theburn was not heard from the pulpit, but preached in the city just before Conference, after a month's confinement from a painful accident. He is greatly beloved here, and Claeckmanns claim this as his home. In this sense also, "the Lord of the harvest."

Dr. T. C. Iliff, of the Utah Missions, who is East in the interest of the proposed Utah University, was present the first day, and captivated the Conference by his eloquent addresses. He has the gift of presenting a good cause in its own light, and pictured the needs of his work as so imperative and its outlook so hopeful that \$350 was raised for him.

Dr. J. S. Breckenridge, of Brooklyn, represented the interests of the new Methodist Hospital, and persuaded the Conference to raise \$5,000 in a period of several years, for the purpose of endowing a bed to be known as the Cincinnati Conference Bed.

Mr. McLaughlin, from the French Missions, New Orleans, made the whitest speech on the floor, and at the same time threw new light on the character of the work in his parish. He said it was confined to the French-speaking population, but not to the native French or their descendants, for negroes as well as Creoles are among his parishioners. The three political parties are represented, but the Prohibitionists, he said, live in the swamps, and are designated as "alligators." Whether this new name is prophetic of their swallowing up the other parties, is a question of time, but in the meantime they are found tough customers in the campaigns.

Many of the preachers are already planning broadly for the coming year, and the city is in growing need of help from the pulpit and pews. The Germans who form the majority of our foreign population have brought us their Sabbath desecration and their beer. The Law and Order League, with vigilant and renewed flot, has failed to close the theatres and concert halls on Sunday, while the Owens Bill passed by the State Legislature saw the saloons closed the first Sunday, a few closed on the next, and all in full blast a week from that day. With eighty per cent of foreigners, there is a long work before us in forcing our civilization upon theirs. But it is work brought to our doors, and Methodism was never better equipped or organized than now. Dr. Gardner, of Albion, Michigan, and Dr. Henderson, of Brooklyn, are to strengthen our pastorate, and the church will enter with the city on its second century, with the same zeal that met and overcame obstacles in the century gone.

ANCESTORS OF GEORGE WASHINGTON,

has been sold by auction. In the parish church adjoining may still be seen the memorials of the family, bearing the Washington coat-of-arms. The heraldic mosaics and bars may have had something to do with the adoption of the stars and stripes of the flag of the American Republic. Very interesting facsimiles of these Washington memorials, I am told, may be seen in the rotunda of the State House at Boston.

A TAX ON CHARITIES.

"Render unto Caesar the things that are Caesar's." But we never heard that Caesar taxed the income of the Temple or the benefactions of the charitable. Yet the Inland Revenue Board of Great Britain is claiming income tax from religious and philanthropic societies. The grievous nature of this unrighteous charge may be understood from the fact that the Wesleyan Missionary Society will be taxed \$15,000, the London Missionary Society (Congregationalist), \$20,000, and the Church (Episcopal) Missionary Society, \$27,500 annually. The idea of a rich nation cooly abstracting more than \$60,000 from the treasuries of three societies whose moneys are collected, not for personal advantage, but for the Christianizing of heathen lands, is preposterous. And as the individual contributors have already paid tax on their personal incomes, to tax their philanthropic and pious expenditure is unrighteous.

BEETHOVEN'S THIRD BURIAL.

At Beethoven's death, in 1827, his body was laid in the cemetery of Whiling, a suburb of Vienna. Thirty-six years later a monument was erected over the grave, and the great composer's remains transferred from a wooden to a metal coffin. And now, a quarter of a century later, the growth of the city having absorbed the suburb and threatened the removal of the cemetery, the body has been a third time exhumed. The laurel wreath laid on the coffin twenty-five years before was intact, and within was found the skeleton, the high broad brow conspicuous and distinctive.

THE GRAVE OF SAMUEL WESLEY,

At the "table-tomb" covering which his son John stood and preached. Here are the church and the parsonage, fragrant with the imperishable memory of Samuel and Susanna Wesley and their children. But the "people called Methodists" have only possessed all

these years a small and mean chapel on a back street. Last month, the foundation-stones of a new and elegant church on the main street were

within an iron one, hearse drawn by four horses through five miles cemetery.

at Conference, of New York, beginning three days, the conference, ever two weeks will be the number of labor? — will occupy a time will be of education for young men; schools for our people; general rules and regulations, periodical literature.

missionary church of gospel, is beginning to meet. We invite the prayers of his ministers, day in French jardins, St. Waddington, 15, 1850.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full price of the month's (offered free), and benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publisher, by post office orders or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to ZION'S HERALD on his charge.

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In this neat, compact volume, the compiler, who is deputy superintendent of public instruction in the State of California, has gathered a rich treasury of wise and enabling thoughts from more than four hundred standard authors. A few biographical sketches and poems have been inserted as being suitable for short recitations. Teachers will find the book a suggestive one, adapted to the growing minds of children, and calculated to lead them into pure fields of English literature, and to teach them to love and reverence our great authors.

**SONGS FOR OUR DARLINGS.** Edited by Uncle Willis. Lee & Shepard: Boston. Paper, 30 cents; boards, 50 cents.

MRS. PARTINGTON'S MOTHER GOOSE'S SONGS. Edited by Uncle Willis. Lee & Shepard: Boston. Paper, 30 cents; boards, 50 cents

Two attractive books for the little ones containing over 100 engravings each — one filled with nursery rhymes, and the other with the merry jingles of old Mother Goose, so dear to the childish heart.

**PENINSULAR CALIFORNIA.** By Charles Nordhoff. New York: Harper Bros., Franklin Square.

This is a beautiful book typographically. In large, clear type, on thick paper, with twelve full-page illustrations — reproductions from photographs — Mr. Nordhoff gives an exhaustive account of the climate, soil, products, and present condition chiefly of the northern half of Lower California. The map which accompanies the volume is made up from various sources — old explorations, the recent surveys of the International Company, and, as to the coast, from the careful surveys made during several years by United States vessels under orders of the Hydrographic Bureau. At this hour, when the signs of so many are turned toward Lower California, this book by this well-known author will prove to be a reliable authority in matters pertaining to that Peninsula.

**FRANKLIN SQUARE SONG COLLECTION.** No. 2, selected by J. P. McCaskey. Harper & Brothers, New York. Paper, 50 cents; boards, 60 cents; cloth, \$1.

This new number of the Franklin Square Song Collection will receive a warm welcome. Some of the selections are comparatively new, while others are old, but pruned all the more for that reason. National songs, favorite nursery songs, songs for the children, songs of country, sentiment, and of the heart, and sacred hymns — all are found among these hundred selections.

**SILENDOR.** By S. W. Straub. Chicago: S. W. Straub & Co. Price, 60 cents.

This is a new book for singing classes, conventions, normal schools, day schools, institutes, academies, colleges and the home, and contains a greatly improved method of teaching the principles of music, voice culture, theory and exercises, easy pieces for beginners, more advanced glee, part-songs, quartets and anthems, and grand sacred and secular choruses for concerts. The book closes with nineteen pages of new songs with accompaniments for parlor and concert use.

**WICHING CAP PAPERS.** By Leigh Hunt. FIRESIDE SAINTS. By Douglas Jerrold. RELIGIOUS DUTY. By Frances Power Cobbe. BROKEN LIGHTS. By Frances Power Cobbe. Good Company Series. 50 cents per volume. Lee & Shepard: Boston.

In neat red bindings marked in black, and in good type, the publishers issue the books enumerated above — a part of a series of twelve. The essays are too well known to need commendation. In these cheap and handy reproductions good and standard literature is brought within the range of every reader.

UP THE NORTH BRANCH; OR, A SUMMER'S DAY. By Capt. Charles A. J. Faraday. Illustrated. Price, \$1.25. Lee & Shepard: Boston.

This interesting book — the fourth in the Lake and Forest Series — is the lively record of a camping-out trip up the north branch of the Penobscot and down the St. John River, and through the wilds of Maine and New Brunswick. It is a capital book for boys, treating of forest life in a practical way, and interweaving quite an amount of information for amateurs. It is a safe book for the family library, and will be relished by many "old boys" as well as those of a younger growth.

"The Schoolmaster," by Roger Ascham, and "Plutarch's Lives of Dion, Brutus, Araxes, Galba and Otho," are the latest issues of Cassell's National Library, edited by Prof. Henry Morley. 10 cents each. Cassell & Co., Limited: New York.

The *Chautauquan* enters upon its fifth volume with a copious and choice list of contributions. Prof. Mahaffy opens a series on "Gossip about Greece." "Greece and Modern Civilization" are next discussed, followed by "Solon the Athenian" and the first paper "Greek Mythology." Then, after Bishop Vincent's excellent "Sunday Readings," Prof. Coleman begins a series on "The Circles of the Sciences;" Prof. R. T. Ely discusses "Philanthropy," and President C. K. Adams, of Cornell, "The Policy of Russia in the East." Prof. G. Browne Goode gives reminiscences of Prof. Baird; and there are articles on "Yucatan" by Dr. J. H. McCarty; on "Engineering Feats in the West," by Ernest Ingerson; on "Mountain-making Ants of the Alleghenies," by Dr. H. McCook; on "A Bronze Buddha at Washington," by Charles de Kay; and on "The Possibilities of Culture," by Bishop Warren. There are poems by Geo. Parsons Lathrop and Mary A. Lathbury, and the usual Chautauquan intelligence and editorial matter. Theodore L. Flood, D. D., editor: Meadow, Pa.

The *Homiletic Magazine* (English) for September is a number of substantial value. Rev. Dr. Matheson continues his "Landmarks of New Testament Morality," and Rev. J. R. Gregory his series on "The Scriptural Doctrine of Faith." The Book of Ovid, a chapter Galatians, and one of our Lord's miracles are treated in the Expository Section. The Homiletic Section contains a number of brief and pertinent discussions. New York: E. B. Treat, 771 Broadway.

The *Haus und Heim* for October is a handsome, beautifully illustrated number, richly stored with reading for our German friends, and very useful to those who are familiar with the language. Cranston & Stowe: Cincinnati.

**Magazines and Periodicals.**

The October *Scribner* more than holds its own in the timeliness and excellence of its contents, and the fitness of its illustrations.

"The Temples of Egypt," by Edward L. Wilson, the opening article, will attract the attention of the reader at once, and repay it Lester Wallack's "Memories of the Last Fifty Years" will be found full of humor, good fellowship and kindness, while the two full page portraits of this eminent actor will interest many who never saw or heard him, but who have become more or less familiar with his name and reputation from the newspapers. Hugh McCullough advocates tariff reform in a paper entitled "Problems in American Politics." H. H. Boyesen has an illustrated love story, entitled "Charity." Robert Louis Stevenson's contribution concerns "The History of Fife: Random Memories." Charles Scribner's Sons: New York.

The October *Babycare* — a magazine devoted exclusively to the care of infants and young children — maintains its usual high standard. The leading articles of this number are: "Decline of Sucking Power of Mothers," by Leroy M. Yale, M. D.; "Laxative Food," by Jerome Walker, M. D.; and "The Doe Question," by Frances E. Willard. This is a thoroughly practical little manual, in which teachers are shown how to bring within the comprehension of the youngest pupil most valuable information about the general characteristics of animal life — the bones, muscles, blood, respiration, digestion, nervous system. It is astonishing how much this little book contains.

WRECKED ON LABRADOR. By Winfred A. Stearns. New York: Thomas Y. Crowell & Co., 123 Astor Place. Price, \$1.50.

This is a wholesome story, based on personal experiences, in which much useful information is communicated in a captivating way about Labrador, and a strong stimulus given to the young of both sexes to take up the study of native history. Its bright, vivacious style will be found extremely attractive to boys and girls.

CHRISTIAN WOMANHOOD. By Rev. W. C. Black, D. D. Publishing House of the M. E. Church, South: Nashville, Tenn. Price, \$1.

An attempt more ambitious than successful to traverse the wide field of pagan and Christian history, and demonstrate the emanation of the female sex from degradation and thrall to its right to enter upon all occupations except those "for which she

is unfitted by nature — such as soldiering, sailing, and so forth!"

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

## Zion's Herald.

WEDNESDAY, OCT. 17, 1888.

## OUR ISHMAEL.

The Roman Catholics are the Arabs of the Christian world; their hand is against every man, and every man's hand is against them. In almost every land the people have tried to be on good terms with them, and governments have conceded much to them, often much more than their share, for the sake of peace; but the concessions have usually emboldened them to make more extravagant demands; they are never satisfied with less than the whole. Nobody can live with them quietly without the most abject submission to their control; no compromise will ever satisfy the insatiable ambition of the hierarchy; they long to plant their feet on the necks of kings and peoples.

When nations wake up to these facts, as they are sure in the end to do, they often deal with this brigand of the desert in a very summary manner. Mexico and the Central and South American republics long endured the selfishness, greed and bad management of the priests; but the better people of these States have become aroused, and are determined to exclude the priests from control in all civil and educational matters. Do the priests in America propose to make themselves as odious to the free people as are those in South America? Do they wish the American people to deal with them in the same summary way? We shall see,

## UNOCCUPIED MINISTERS AND CHURCHES.

We take our title from a recent editorial in the *Evangelist*, the able representative of the Presbyterian denomination. That system of church government is most admirable in many respects. That it fails of reaching the ideal, is most frankly and painfully confessed, as will appear by the paragraph which we shall quote. It is found that Presbyterianism is insincere where Methodism best succeeds. We can station our ministry and supply our churches, and Presbyterianism cannot. In the two lines of religious economy most essential to success, the itinerant system is sufficient. We sometimes think that these important points in our system are more gratefully appreciated by the observing of other denominations than by many of our own people. We have so long enjoyed the benefits of the system in working every minister and supplying every church, that we cannot properly realize what the situation would be in grievous embarrassment if a large proportion of our ministry were unemployed and many of our churches left unsupplied. It is well for any who become restive under the itinerancy, to reflect upon these important facts. These are the frank but emphatic words of the *Evangelist*:

"It is a great and sad defect in our Presbyterian system, that it has no appointed, and so authorized agency for bringing together our unoccupied ministers and vacant churches. We have between four and five hundred of the former, most of them excellent and able men, now providentially out of the pastorate—men as able and faithful and spiritual as any who are in it, who cannot speak for themselves, and who are saddened and dispondent that they are not engaged in their loved and chosen work of the ministry, though of all things they most long to be engaged in ministerial service for the Master. And we have between twelve and thirteen hundred vacant churches, more or less losing, if not suffering, for want of faithful pastors, while we have no systematic and authorized agency for aiding them to supply themselves with a settled ministry. By the Methodist system every church has its minister, and every minister has his church, unless he is disabled by sickness or the infirmities of age, in which case he is placed on the retired or superannuated list, with comfortable provision for support to the end of his days."

address upon "Twenty years." After speaking of this in that country, he striking contrast with the people are an independent; their adoption of the patronage of Christ and his members. At present local agencies are in favor need for success is to bring the needs of the women of our own land. Several new names were added to the membership of the society.

*East Pepperell.* — This church can challenge comparison now with any in the Conference for the beauty and completeness of its furnishings and finish. It has been re-frescoed throughout in a most chaste and appropriate style; elegant and comfortable pews of ash and black walnut have replaced the old ones; and a very handsome new carpet covers the floor; stained glass windows, which are the admiration of all beholders, adorn the walls; and a great variety of other minor improvements and embellishments have been introduced. The general effect is in the fullest degree satisfactory and delightful. Such good bargains have been made, and so carefully supervised have been the expenditures, that the total outlay is only about \$1,400. Sunday, Oct. 7, was the re-opening day. Prof. M. D. Buell, of Boston University, preached an appropriate and impressive sermon in the morning from Rom. 12: 1, 2. Rev. A. W. Baird, who was pastor there fifteen years ago when the church was erected, preached in the evening from John 3: 2. It is hoped that these temporal improvements may be the prelude to an extensive revival. Efforts to this end will be once begun by the pastor, Rev. James Muldoon, who is aided by Rev. Edgar E. Davidson, of Newtonville.

*Lynn District.* — This charge is being blessed with frequent conversions. Sunday morning, Oct. 7, six persons united with the church — four on probation and two by letter. Others will soon join. Missionary day was observed Sept. 30. The exercises were interesting and the spirit aggressive. Many subscribed to the cause; the total collection will be gratifying to the church.

*Everett.* — Fifteen were received into full membership. Sunday, Oct. 7 — eleven from probation and four by letter. One person was baptized. The pastor baptized four by immersion in the previous Sabbath.

*Springfield District.* — Our society here is making a special effort to cancel its indebtedness. The annual fair, which had been counted on to help out the finances, has been abandoned this year because of its supposed interference with the spiritual interests of the church. The pastor, Rev. F. Kingsley, makes an earnest appeal to the churches of the Conference to help in the emergency. "Many a mickle make a muckle." Let every one send to our brother a little, and the aggregate will be enough for payment.

*Hadley.* — There was formerly in this old historic town with which are associated the names of Gough and Whaley, the escaped regicides, and that of "fighting Joe Hooker" as his soldiers loved to call him, quite a flourishing society of Methodists. For some reason the enterprise was abandoned. There are, however, a few of the original members left, well advanced in years, but who still retain their love for the church of their choice. They wish to live and die members of the M. E. Church.

*Chichester.* — This church has just celebrated its semi-centennial with appropriate ceremonies. Sunday was a good day. Rev. A. D. Vail, D. D., of New York, was present and preached in the morning. Tuesday afternoon was given up to historical sketches and personal reminiscences by the present and former pastors. Advantage was taken of this glad event by Pastor Clarke to push revival work, and he pressed several of the visiting brethren into the harness.

*Attawagan.* — Thirteen persons united with this church, Sunday, Sept. 2, four were received from probation into full connection. The social meetings are characterized by an increase in numbers and interest. A lecture course is projected, to include the following well known talents: Revs. C. B. Priblado, J. H. Nurtong, W. P. Stoddard, M. S. McCord, and G. W. Wright. A concert by home talent concludes the course. Mrs. Louise Barton, of Boston, delivered a lecture on the "No-License Society," Sunday, Sept. 16, under the auspices of the W. C. T. U.

*Mystic Bridge.* — The autumnal meeting of the preachers on this district is held each year in October, Oct. 29-31. Rev. John McVey requests the preachers not expecting to be present to notify him.

*Rockville.* — Thirteen persons united with this church, Sunday, Sept. 2 — two by probation and eleven by letter. The pastor, Rev. O. W. Scott, took a short vacation in New Hampshire in September, visiting his aged mother, now in her 86th year. The Young People's Christian League, recently organized, is in a flourishing condition.

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*Park Avenue, West Somerville.* — Mrs. S. Gracey, of Salem, gave an address in the interest of the Woman's Home Missionary Society before an appreciative audience, at Park Ave. Church, Sunday evening, Oct. 7. The pastor, Rev. George E. Brightman, of North Dighton, district missionary secretary, to aid in carrying forward the work of collecting missionary funds on this district. Bro. Brightman will gladly give any brother the desired information to help him carry this great enterprise on to a successful issue. In the regular work of this church good results are apparent. Persons have been received into the church in full connection or on probation every communion Sunday since the conference began.

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## The Family.

### THE TWISTED TREE.

By M. W. CURRY.

Near a lonely country roadside  
Stands a twisted maple tree,  
Or two trees twined round each other,  
Making one of symmetry.

Old it seems beyond its stature,  
Four limbs green, and four limbs dead;  
It is not a freak of nature,  
But has a history, 'tis said.

Years ago a youthful mate  
And a lover good and true,  
Walking out one Sabbath morning,  
Came across these saplings two.

Twining them with gentle fingers,  
"Let us name them now," said she;  
One is taller than the other,  
That is you, and this means me.

"See if they will grow together  
Into one good, thrifty tree;  
If they do, 'twill be an omen  
That our lives shall happy be."

Soon they built a little cottage  
On their lonely mountain farm,  
She the loving, busy housewife,  
His the strong, protecting arm.

And they labored late and early,  
Reaped each year a goodly share,  
Together thanked the bounteous Giver,  
And together bowed in prayer.

And the busy years passed swiftly,  
Loving children claimed their care;  
But they were not without sorrow,  
Death's pale visage entered there.

One was taken, then another,  
From their little happy home,  
Four have crossed the shining portal,  
Four are left the world to roam.

And the tree was quite forgotten  
Through those years of grief and pain,  
Then they turned with weary footsteps  
To the dear old spot again.

Lovingly they still were growing,  
But four limbs were sere and dead.  
"Let them in sad remembrance  
Of our darlings gone," she said.

"And the four now green and thrifty,  
Are for those alive to day;  
It will still be in memoriam,  
When we, too, have passed away."

So the tree stands by the roadside  
Though some limbs are gray and bare,  
And the children sweetly tell you  
Why it is preserved with care.

Here it stands in fond remembrance  
Of the living and the dead.  
And the years so soon departed  
Since the days when they were wed.

### AUTUMN PICTURES.

There hung a picture painted with rare power  
Before my eyes:  
The bosom of a tranquil lake reflected  
Soft autumn skies.

The trees, along the water's distant edges,  
Brightened and gay,  
Seemed waving to and fro, fanned by the breezes  
Of October day.

I saw the shadows of their spreading branches  
Fall softly down,  
I saw the sunlight sifted through the leaflets,  
Yellow and brown.

Almost I breathed the air laden with fragrance  
From balmy wood;

Almost the drone hum of insects reached me  
Where I stood.

Almost — and yet, O gifted human artist,  
With rarest skill,

Your touch can breathe no life into the canvas  
Silent and still.

Before our gaze to-day stretches a picture  
With splendor rife,

Fresh from the brush of the Great Heavenly Artist,  
Pulsing with life.

And yet we, in a world of living wonders,  
Are dying.

Teeming with gifts from a Diving Creator,  
Question His power!

Why need we doubt that which we cannot fathom?

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— C. E. BANCROFT, in *Youth's Companion*.

### THE FALLING LEAVES.

The leaves are falling from flower and tree;  
They are saying to you and saying to me,  
"We have done our work on mount and lea;  
Hast thou done thine?"

We have drained the nectar from sun and air;  
We have given shade with these limbs now bare;  
We have painted the hills with pigments rare,  
From hand divine?

And what hast thou done, O human soul,  
To brighten the world, and reach the goal  
Of heaven; to help, with thy gracious dole,  
The heart that grieves?

And when thy years to a close are brought,  
Thy Maker will ask if thou hast wrought  
As much for the world, in hope and thought,  
As the falling leaves.

— Sarah K. Bolton.

### THOUGHTS FOR THE THOUGHTFUL.

Are these thoughts where the world is threatened  
to become too much to us, the near hillocks  
of time to hide from us the more distant  
mountains of eternity, earth's tinsel, to out-  
shine earth's gold? It is in God, in the light  
of His presence, as we press into that pres-  
ence, that all things assume their due propor-  
tions, are seen in their true significance — that  
the tinsel for tinsel, the gold for gold; that the  
hillocks subside, and the mountain-tops res-  
pect; that the shadows flee away, and the  
eternal substances remain. — R. C. Trench.

\* \*

"Up and be doing," is the word that comes  
from God to each of us. Leave some good  
work behind you that shall not be wholly lost  
when you have passed away. Do something  
worth living for, worth dying for; do some-  
thing to show that you have a mind, and a  
heart, and a soul within you. . . . Is there no  
want, no suffering, no sorrow, that you can  
relieve? Is there no act of tardy justice, no  
deed of cheerful kindness, no long-forgotten  
duty that you can perform? Is there no rec-  
onciliation of some ancient quarrel, no pay-  
ment of some long outstanding debt, no court-  
esy, or love, or honor to be rendered to those  
to whom it has long been due? . . . If there  
be any such, I beseech you, in God's name, in  
Christ's name, go and do it. — Dean Stanley.

\* \*

Now hope is our anchor fixed within the rail,  
which stays us against all the storms that we  
bear upon us in that troublesome sea that we  
are tossed upon. The soul which strongly  
believes and loves may confidently hope to  
see what it believes, and to enjoy what it

loves; and in that it may rejoice. It may say, whatsoever hazards, whether outward or inward, whatsoever afflictions and temptations I endure, yet this one thing puts me out of hazard, and in that will I rejoice, that the salvation of my soul depends not upon my own strength, but is in my Saviour's hand. The childish world are hunting shadows and hoping after they know not what; but the believer can say, "I know whereto have trusted." — *Archbishop Leighton*.

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And we can well afford to wait a season,  
Until all that is now dark shall be made bright,  
With not earthly, then with heavenly light,  
And we shall come at last to know the reason  
Of all the toil, the seeming loss, the pain,  
The misery gathering in some dark place.

All the more, shall in God's time come plain.  
Hope, then, my soul, and let thy trust abound!  
His mercies fail not. Every morning new  
They come to thee, as to the flowers the dew,  
Oh, in all cares and sorrows that hast found  
His grace suffice it, for these hisbitherto!

It will be the end, if then art true.  
— *Selected.*

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The burden of every sound we hear, the  
moral of every sight we see, is the old, old truth, which finds a ready response in every  
human bosom, "We all do fade as a leaf." That is the great commonplace of the world.

It is so trite and true that it has lost in a great measure the power of truth; and therefore God is annually illuminating it to us with many colored lights of autumn, and investing it, by the aid of Nature's touching pictures, with new power and impressiveness.

Every year, at the fall of the leaf, He is spreading before us a great paradise, in which our decay and death are represented. And Nature, like a loving mother going before her timid and reluctant child in some difficult task, to show it the way and inspire it with confidence, is gradually leading us to the golden land in her every autumn, to show us that we, too, must fade as a leaf, and to cheer and encourage us amid the despondency of such a fate by the assurance that, as with her by a physical law, so with us by a law of grace, life comes by death, and decay inevitably precedes a new and better growth. — *High Macmillan.*

### A HOLY HOUR.

By REV. WILLIS F. ODELL.

what Methodism had done for us, and proud of the position we occupied as itinerant preachers, we continued our journey toward the greater Mecca of our Christian life and hope.

### ABOUT WOMEN.

Female "spotters" are now employed on some of the surface car lines, in New York, to detect dishonest conductors.

Princess Eugenie of Switzerland has sacrificed her family jewels to build a hospital for cripples upon the island of the coast.

Miss Ella A. Southworth, a graduate of the University of Michigan, and of Bryn Mawr College, is assistant botanist to the botanist of the United States Agricultural Bureau, Washington.

Mrs. Asaph F. Ryder, of Orrington, Me., died recently at the advanced age of 104 years, 8 months, 25 days. She retained her faculties to a remarkable degree up to the close of life, and the last of June attended the centennial exercises in the town of Orrington.

In the great Prohibition parade at Minneapolis, the W. C. T. U. carriages were decorated with mottoes, flags and banners, and each lady rider held aloft a white ribbed broom. It took more than a carload of brooms to "go round." Miss Willard's carriage was drawn by four white horses and was literally covered with white roses.

The late Mrs. Anastasia Patten, of Washington, D. C., bequeathed \$5,000 to St. Mary's Hospital, San Francisco, to be used for the relief of the poor of that city and county.

There are two political clubs of young ladies at Cerro Gordo, Ill.: one is a Democratic, the other a Republican club. These young ladies' marching clubs will take an active part in the campaign, and will be uniformed.

Annie Rives-Chandler is thus described in the New York Tribune: "A slight, graceful figure, in a tight fitting dress of a green shade rose from the luncheon table in the centre of the room. . . . Her face is oval and her forehead high and surmounted by blonde hair. Her voice is low and soft with a slight Southern accent, and her manner is extremely affable and natural."

The Woman's Journal, commenting on the fact that over 25,000 women in Boston have secured assessments in order to vote for school committee, says: "Nothing like this uprising has occurred since the war of the Rebellion. Then it was the welfare of the country, now it is that of the schools — and at what cost! Women whose small earnings, saved up for old age or sickness, had never been taxed, now were required by law to give under oath a true list of all their property, and to be taxed on it before they could vote. A man may refuse to do this and yet vote all the same. But in this case women, who earned their daily bread, paid some ten, ten, and thirty dollars, that they might vote for school committee, and will be taxed on it."

School for Rhody:

Nell seized upon the idea greedily, as something which in a dim, mysterious manner was to differentiate Rhoda from the denizens of the alley, and give her a place among the children she had seen outside; the children whom in her envy she had jeered at as "big bugs."

She, Nell, was to continue, unquestioningly, a part of the life of the alley; but Rhoda was to take her place in the world outside. The heart of poor, depraved Nell swelled, not with envy, but with pride.

Three years more passed. In school Rhoda easily outranked the children of her age. Absorbing unconsciously something of respectability, the saloon with its brawling men and women, the school, which was to Nell the incarnation idea of life and pleasure, became to Rhoda intolerable.

"I hate it, Nell; the drinking and the fighting! I wish we didn't live here."

The words sank deep into Nell's heart, though she could not sympathize with the feeling which prompted them.

Day by day she pondered. She settled her plan logically before she ventured to unfold it to Mistress Murphy.

"I'm goin' into a laundry to work. Me an' Rhody is goin' to take a room and live. You're good to us, but it's the drinkin' an' the causin' all 'n all, Rhody can't stand."

Now Mistress Murphy's theory that "what'll kape il' kape two," while plausible enough as a theory, had failed in the testing. She not only consented to Nell's plan; she helped her with such disabled furniture as she could spare.

And now, for seven years, Helen of Troy had been the bread-winner. It had been no light struggle, but somehow it had been done, and Rhoda had never known that the dinner-box Nell carried daily to the laundry was often carried empty.

"Rhody is goin' to graduate next week; I'm havin' her a lovely new dress made, 'n she'll look as good as any on 'em," said Helen to the girl who worked next her in the laundry.

"Yes, an' ye'll drop down dead in yer tracks before the day, if ye don't stop. It's worked to the bone ye are now wid sindin' Rhody to school! She's no better to come into the laundry an' earn her livin' 'n ye are."

The old spirit of "Lay a hand on Rhody" had been gone.

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"Yes, an' ye'll drop down dead in yer tracks before the day, if ye don't stop. It's worked to the bone ye are now wid sindin' Rhody to school! She's no better to come into the laundry an' earn her livin' 'n ye are."

The modern Helen was a "Troy Laundry Girl."

Had you told her that the work done by her hands was actually sent not only to every part of her own land, but to Europe and the islands of the sea, she would have stared dully at you without in the least comprehending the scope of her work.

In the curriculum of the school in which her education had been shaped, the only geography known was that of the streets.

The whole world outside of Troy was labelled and set aside as "Unexplored Territory."

The thoroughfare on which stood the temple in which she was born, was of that order common to our older cities in which the proportion had long since been lost between the number of inhabitants, human, canine, and feline, and the visible supply of clothing and food — as had that also between the Saviour, and the degradation and filth.

The song ended, one of our number led in vocal prayer. Earnestly the cry went out to God for help and strength to qualify for a thorough discharge of all the duties of a minister of Christ. In spirit all followed, and with many hearty amens approved the offered petition.

Still on her knees another verse was sung, "Praise God from whom all blessings flow," and in our inmost souls we did praise him for his name for the gift of salvation in our Lord and for the work of the Methodist Church through the world.

Then we arose and with subdued and chastened spirits quietly moved away from the holy place. The whole service was purely spontaneous, born of the inspiration of the hour, and somehow seemed to just meet and fill the cravings of our hearts. It was in an appropriate mood that we went out to stand by the graves of Wesley, Clarke, Fletcher, and their associates, and realize that all about us were the inscriptions of loving hands to the memory of those faithful toilers who prepared for this generation its priceless heritage of doctrinal statement and ecclesiastical polity.

From the burial-yard we turned to the unchanged preacher's house, and soon were in the little room where John Wesley breathed his last. Thence we entered the diminutive church, perhaps six feet by eight, where the great leader wrought out his thoughts. We saw the old clock which has been ticking away for more than a hundred years in the same place, and of which Bishop Taylor quaintly remarked that it was a true time to as Methodism to the New Testament. Nor did we forget the Mother of the Wesleys, but to the grave in Bunhill Fields directly across the street, and in full view from the family sitting-room, we made our way, and with uncovered heads offered a tribute to the memory of the sons she trained has gone to the four corners of the earth in blessing.

Bil's metes and bounds were grit — muscle. In the society of the Alley, "I'm as good a man as he," freely translated would have been, "He can't lick me."

Helen's leanings towards "goodness" had been developed solely on this line. Untaught, defiant, stupid, the one tender spot in her heart was her love for Rhoda.

And so, richer in knowledge and spirit, we came away. The recollection of the moments we passed in the midst of such hallowed surroundings will not soon be lost. Grateful for

"Lay a hand on Rhody, 'n I'll scratch yer eyes out," was an edict frequently issued against her companions of the alley, and they knew that safety lay in obedience.

An epidemic swept over the city, and Duke's Alley was decimated. When the health officers invaded Bill's domicile and carried out its stricken inmates, kind Mistress Murphy next door took Neil and Rhoda into her own room behind the saloon to stay until their parents' return. But an adversary "better" than Bill had at last tested strength with him, and he was forced to yield. What could be expected of Bill's wife but that she should do now what she had unquestionably done through all her wedded life, follow Bill?

So they never came back to the tenement in Duke's Alley.

Mistress Murphy told the orphans their parents were dead. To Nell's dull intellect it meant little beyond a cessation of kicks and blows. She had not yet grappled with the problem of the food and clothing supply.

Mistress Murphy solved it for her.

"It's here y'all stay and ye'll help me in

## The Sunday School.

## FOURTH QUARTER. LESSON IV.

Sunday, October 28.

Joshua 6: 1-16.

REV. W. O. HOLWAY, U. S. N.

## THE FALL OF JERICHO.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11: 30).

2. DATE: R. C. 1451, in April, a few weeks after the last lesson.

3. PLACES: Jericho and its vicinity.

## HOME READINGS.

Monday: The fall of Jericho, Josh. 6: 1-16.

Tuesday: The city taken, Josh. 6: 17-27.

Wednesday: Preceding narrative, Josh. 5: 10-15.

Thursday: Deliverance from Assyrians, 2 Kings 19: 35-37.

Friday: Asa's trust in God, 2 Chron. 14: 9-15.

Saturday: Deliverance of Jeboshaphat, 2 Chron. 20: 14-22.

Sunday: A song of deliverance, Isa. 26-28.

## II. The Lesson Story.

In the plains of Jericho the seal of the covenant—circumcision was renewed by the people; and obedience to this national rite was rewarded by the great national blessing of the Passover, kept for the first time on the soil of the promised inheritance. On the morrow after its observance the manna ceased, there being no longer need for it, and "the new generation tasted bread for the first time" eating with their unleavened cakes "parched corn," the ears plucked from the standing harvest. Meantime Jericho was closely shut up, the people of the region being so terrified at the remarkable passage through the Jordan which the Israelites had accomplished, that "their heart melted, neither was there any spirit in them any more." A Joshua was making a bold reconnaissance, he suddenly met a single combatant by a river with a drawn sword in his hand. Fearlessly approaching him, the "leader" of the Israelites demanded whether he was a foe or a friend; and, receiving for an answer that the stranger came forth as the "captain of the host of Jehovah," at once fell prostrate in worship. After bidding him to "loose his shoes from off his feet," the Lord promised to give to him Jericho, and added specific instructions as to what course should be taken in order to capture the city. The host were to compass the city once daily for six days, and seven times on the seventh day. In the order of march, the warlike Israelites took up their march, followed by these should come seven priests carrying seven trumpets of rams' horns; then the ark was to be borne; and in the rear should come the rest of the people. The strictest silence was enjoined, except in the case of the trumpets, until the final circuit on the seventh day, when, after a long, loud blast of the trumpets, the people were to raise a mighty shout, and at once the walls of the city would fall down flat, and each man should then march straightway over ramparts, and through the work of extirpation, in which Rahab and her household alone should be spared. All was fulfilled exactly as God had predicted. The walls fell at the appointed signal. The inhabitants, old and young, with all the cattle, were slain. The city was burned, and its buildings leveled with the ground. Nothing was saved from the common doom but the silver and gold and the vessels of brass and iron, which were placed in the sacred treasury. And that the obliteration of the city, with the abominable vice for which it stood, was wreaked, the prophet pronounced a solemn imprecation upon whomsoever should attempt to rebuild it—a curse literally fulfilled nearly six hundred years later.

## III. The Lesson Explained.

1. Now Jericho—the division of chapters at this point is an extremely unhappy one. It interrupts a continuous conversation. The first verse should be treated as parenthetical, and hence temporary meetings are held and genuine profit requires that in consequence of separation. We have for each month a number called "to take up" of C. L. S. C. for each meeting. The society to the general committee in Trenton.

2. The Lesson Explained.

1. The Christian's foes are also God's foes, and the battle is His as well as ours.

2. God moves in a mysterious way, His ways are secret; and we must trust in His wisdom and obey.

3. The Jerichos that block our progress towards the heavenly Canaan will succumb to faith.

4. Every carnal heart is a Jericho shut up. God sits down before it and displays mercy and judgment in sight of the walls thereof; it hardens itself in a willful security, and saith, "Tush, I shall never be moved" (Bishop Hall).

5. God chooses "the weak things of this world to confound the mighty."

6. "It is our duty to use only those means which the Lord appoints, or allows (Sooth).

7. "Compass the city . . . once—make a complete circuit of its walls daily for six days," says Dr. Kitto. "But why this delay? The six days' operations, so far as can be seen, contributed nothing to the result, which might well have been accomplished the first day. So much judge. In the present case the time seems to have been lengthened out to afford opportunity for a continual exercise of the patience and faith of the people, and also to impress the more deeply upon both the besieged and the besiegers the supernatural power by which the result was to be accomplished. The delay also allowed time for the news of this extraordinary proceeding to spread through all the country around."

8. Seven priests shall bear . . . seven trumpets—Their station was immediately before the ark. The "trumpets" were not the silver ones used in marshaling the host, but those curved like horns, used for signals, such as the advent of Jubilee and the Sabbath year. The seventh day—probably the Sabbath. The Sabbath was to be made seven times on the seventh day. Prof. Fay estimates that it would require twelve hours for this sevenfold circuit, which would make the time for the fall of the wall near evening.

9. The Lesson Illustrated.

1. THE ISRAELITES' SWORD.

The Israelites' sword, in its bloodiest executions, wrought a work of mercy for all the countries of the earth to the very end of the world. They seem of very small importance to us now, those perpetual contests with the Canaanites and the Midianites, and the Ammonites and the Moabites, with whom the Canaanites, seven days for the ceremonies of the consecration of priests, seven victims were to be offered on any special occasion, and at the ratification of a treaty the notion of

seven was embodied in the very term signifying to swear, literally meaning to do seven times (Gen. 21: 28). The number seven was thus impressed on the memory as the symbol of all things connected with the Deity, with the subordinate notions of perfection or completeness (Dr. F. Maclear).

5. When they make a long blast—which should be a signal as well as a concluding note at the end of the seventh circuit. All the people shall shout—breaking the rigid silence of the six preceding days—a shout of faith and a shout of victory. The wall . . . shall fall down flat—not from any natural cause, but by a palpable miracle granted in accordance with a Divine promise and the faith of the besiegers in that promise. "By faith the walls of Jericho fell down" (Heb. 11: 30). A part of the wall, however, was to be left standing, that on which rested the house of Rahab (see verse 22). She alone with her family was to be spared the common destruction. People shall ascend up every man straight before him.

The circle of the Israelites would simply contract, each warrior marching over the fallen ramparts towards the centre. Thus none could escape.

6. 7. Joshua . . . called the priests . . . Take up the ark.—The perfect docility, the unfaltering obedience of leader, priesthood, and people in this occasion are as surprising as they are commendable. No questions appear to have been asked, no objections raised. He said (R. V., "they said unto") unto the people—Says Kell: "The plural is to be explained on the ground that Joshua did not make the proclamation to the people himself, but through the medium of the shofarim, who were appointed to issue his commands (see chap. 1, 10, 11; 3, 2, 3). In this proclamation the more minute instructions concerning the order of march, which had been omitted in verses 3-5, are given." Let him that is armed (R. V., "let the armed men") pass on, etc.—Referring either to a division, or to the whole armed host. The order of march appears to have been, first, the division of the two and a half tribes from the east of the Jordan (Reuben, Gad, Manasseh); second, the seven priests with the ram's horns; then the covenant bore by the other priests; and last, the remaining warriors of the host, the nine tribes and a half.

8. Priests . . . passed on before the Lord—that is, before the ark which represented His presence. Rearward came after him a soldier with a drawn sword in his hand. Fearlessly approaching him, the "leader" of the Israelites demanded whether he was a foe or a friend; and, receiving for an answer that the stranger came forth as the "captain of the host of Jehovah," at once fell prostrate in worship. After bidding him to "loose his shoes from off his feet," the Lord promised to give to him Jericho, and added specific instructions as to what course should be taken in order to capture the city. The last tribe of all to fall was probably the tribe of Benjamin, who were still in the land of Gilead, where they had been exiled by the Philistines. The Israelites had been exiled by the Philistines, who had been exiled by the Amorites, who had been exiled by the Hittites, who had been exiled by the Assyrians, who had been exiled by the Babylonians, who had been exiled by the Persians, who had been exiled by the Greeks, who had been exiled by the Romans, who had been exiled by the Saracens, who had been exiled by the Turks, who had been exiled by the Mongols, who had been exiled by the Tartars, who had been exiled by the Chinese, who had been exiled by the Japanese, who had been exiled by the Americans, who had been exiled by the English, who had been exiled by the French, who had been exiled by the Spaniards, who had been exiled by the Portuguese, who had been exiled by the Dutch, who had been exiled by the Swedes, who had been exiled by the Danes, who had been exiled by the Norwegians, who had been exiled by the Finns, who had been exiled by the Russians, who had been exiled by the Germans, who had been exiled by the Poles, who 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**Review of the Week.****Tuesday, October 9.**

Six of the English Currency Commission favor the gold, and six the bimetallic standard.

The defalcation of Treasurer Boworth of the Stafford Mill, Fall River, now put at \$20,000.

Dr. Samuel Kaeland, the well-known naturalist and author, formerly of this city, dies at Hambridge, Germany.

The embankment of the Yellow River in China swept away; a loss of 800 to 1,000 lives and over \$9,000,000.

Judge Melville W. Fuller takes the oath of office as Chief Justice of the Supreme Court of the United States.

Fifty new cases of fever and four deaths at Jacksonville yesterday, making a total of date of 5,208 cases and 205 deaths.

A complimentary banquet given to Dr. Elben Touzé at Young's Hotel last night. About fifty ladies and gentlemen present.

A suit to be brought by the New York attorney general against the Havemeyer & Elder Sugar Refining Company to annul its charter for joining the sugar trust.

Francis W. Williams, senior partner of an old and extensive banking and commission house in New York, commits suicide because of losses growing out of the Chicago wheat scandal.

The Supreme Court of Utah dissolves the Mormon church corporation, and places a million dollars' worth of property in the hands of the state, to be used for its transfer to the United States Government.

The storm on the 30th ult. at Nekajima, in Japan, caused the following damage: Number of houses demolished or half destroyed, 3,000; vessels totally lost, 85; vessels wrecked, 500; number of persons wounded, injured and receiving public assistance, 52,000.

In the Senate, the debate on the Senate Tariff bill opened by Mr. Allison; Mr. Vance replies. In the House, Mr. Mason, of Illinois, makes a vain attempt to have the committee on Banking and Currency discharged from further consideration of his resolution of inquiry into the alleged loaning of public funds to certain favored banks. The conference on the General Deficiency bill agrees to the appropriation for the Utah Home.

**Wednesday, October 10.**

Death of the inventor of Volapuk.

First snow of the season in this vicinity.

Montreal threatened with an epidemic of typhoid fever.

Ninety three new cases and four deaths from yellow fever in Jacksonville.

A sharp decline in wheat, making 10-12 cents a bushel in two days.

Fifteen and eight-tenths inches of snow at Montreal. Inward bound vessels weather-bound.

Death of Henry Monet, the general passenger agent of the Vanderbilt system, at Yonkers, N. Y.

Two men and twenty-seven horses burned to death at fire in Forty-fourth Street, New York.

German Mediterranean squadron ordered to Zanzibar to protect German residents against the hostile natives.

The police seize the remaining copies of the Deutsche Rundschau which contained extracts from Emperor Frederick's diary.

The Boston school committee vote that the use of Almon's New General History, authorizing the high schools. The report of the sub-committee on the removal of Swinton's history accepted.

Tuesday's purchase of bonds, aggregating \$124,350, the largest amount purchased in any one day since the issue of the circular of April 17, calling for proposals for the sale of bonds to the Government.

In the Senate, among numerous measures passed was Mr. Hoar's electoral count bill. The tariff debate was resumed. In the House several bills and reports were disposed of; among others, an appropriation of \$50,000 for carrying out the provisions of the Chinese exclusion bill.

**Thursday, October 11.**

The Emperor William leaves Vienna for Rome.

Dr. William Pepper refuses to accept pay for his services to the late Gen. Sheridan.

German book-sellers order 75,000 copies of Dr. Mackenzie's history of the case of the late Emperor Frederick.

Mob violence in Chicago. Attempts to run street cars result in riots. Pistols, stones and clubs freely used.

Winfield S. Walker, a Somerville painter, shoots his wife, firing two bullets into her body, and seriously wounds himself.

Henry G. Hotchkiss, of West Haven, Conn., a hitherto respected business man, under arrest for forgery, which he confesses.

A French fishing vessel ran into during a fog on the Banks a few days ago by the steamer "Queen," and twenty men drowned.

The Empire, the government organ in Canada, prints a warts-like editorial on the conduct of the Douglass in the United States.

Rev. Edmund D. D. observes the fiftieth anniversary of his pastorate over the Pilgrim Congregational Church, Sherborn.

A smash-up on the Newark & Paterson Railroad at Franklin, causing a loss to the company of \$100,000. An engine wrecked and oil can burst.

The fifth trial of the famous Snow-Aley case decided in favor of Mr. Snow, the jury awarding the plaintiff \$31,000. Col. Ingoldsby, counsel for Mr. Alley, at once files the customary exceptions.

A terrible collision between three sections of an excursion train occurs on the Lehigh Valley Railway, near Penn Haven, Pa. The number killed and wounded not known, but the deaths estimated at from 30 to 80.

In the Senate, Mr. Hale presents the report of the select committee on the operation of the civil service law. The bill allowing the widow of Chief Justice Waite the balance of his year's salary passed. Mr. Bates speaks on the tariff bill. The House accepts the conference report on the Declaratory bill.

**Friday, October 12.**

Nearly 300 people injured by the fall of a grand stand at Quincy, Ill.

Forty-seven new cases and two deaths from yellow fever in Jacksonville.

Emperor William arrives in Rome and is cordially received by King Humbert.

Twenty thousand English colliers will strike unless they are granted an advance in wages.

Three American vessels seized at Algoma have been freed by the Canadians for neglecting customs regulation.

A fire at the piers of the Standard Oil Company, Brooklyn, causes a loss on buildings and vessels of nearly \$500,000, besides serious injuries to four men.

The Senate passes the bill appropriating \$50,000 for the enforcement of the Chinese exclusion law. Messrs. Calton, Vest, Platt and Chase talk on tariff. No session of the House.

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Indemnity Republican demonstration at Indianapolis. It is estimated that 60,000 strangers were attracted to the city, and the procession contained about 12,000 persons. After reviewing the processions in company with General Harrison, Mr. Blaine spoke to a crowd of 30,000 people in the park, and addressed another large audience in the evening.

**Saturday, October 13.**

Sixty-two Sioux chiefs arrive in Washington.

Cracker bakers at Chicago decide to advance prices.

Treasurer Boworth's defalcation now reaches \$45,000.

Emperor William visits the Vatican and has a private audience with the Pope.

A bad cold in the Cornwall canal occurs, which will prove a serious blow to the commerce of Canada.

Captain Roujet of the French schooner "Madame," such as steamer "Queen," flies a flag against the steamer.

At Bevier, Mo., striking coal-miners attack their substitutes, fatally wounding several, and killing the principal mine owner.

John Wanamaker gains his suit against the government in the matter of duty on silk ribbons, a difference in his favor of 80 per cent.

In the Senate the tariff discussion resumed.

Mr. Hawley declares there is no public interest in the discussion and advises all the Senators to go home. In the House Mr. Fuller's amendment to the Maritime Canal bill passed, but the point of "no quorum" immediately raised.

**Monday, October 15.**

Successful launch of the gunboat "Petrel" at Baltimore.

Over 10,000 people reported drowned by a flood in China.

Three German sailors killed and eaten by natives in Zanzibar.

Much indignation in Berlin over the charges in Dr. Mackenzie's book.

End of the Chicago street car strike, both sides yielding certain points.

A statue of Shakespeare unveiled in Paris on Sunday with great ceremony.

Emperor William visits the Pantheon at Rome and lays a wreath on the tomb of Victor Emmanuel.

**THE CONFERENCES.**

(Continued from Page 5.)

year, and his death was not unexpected. He was fully prepared, and like Paul, longed "to depart and to be with Christ." The funeral service took place in the Greenland Methodist Church, conducted by the pastor, Rev. S. P. Heath.

Rev. J. M. Durrell is hard at work gathering information to enable him to represent the first General Conference District in the November meeting of the Missionary and Church Extension Committee. This is a place of great responsibility, and the New Hampshire Conference is proud that one of their sons called to fill it.

**Clarendon District.**

Rev. Otis Cole baptized five young ladies at Montpelier in holding a mission school in the neighboring town of Berlin—a good example for other societies in other towns to follow.

**Concord District.**

Mrs. Van Cott has been having excellent success in revival work at St. Paul's, Manchester. Large congregations have been present, and many have professed conversion.

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A sharp decline in wheat, making 10-12 cents a bushel in two days.

Fifteen and eight-tenths inches of snow at Montreal. Inward bound vessels weather-bound.

Death of Henry Monet, the general passenger agent of the Vanderbilt system, at Yonkers, N. Y.

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Brother Warren and his new wife and people are expecting to see glorious things. This field is very large and difficult to reach, but he has the courage of his conviction and expects to compass